

UNITY

AND THE UNIVERSITY.

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XVIII.]

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THE Des Moines conference, November 10 and 11, was emphatically a business session. For two days the whole time was devoted to the consideration of plans of work. Miss Safford, the President of the conference, presided with great dignity and ability.

THE women of Wisconsin are hereafter to vote upon school affairs. This amendment was carried at the recent election by a majority of 4,543. Thus, quietly but surely, does the world move along, and woman will be more womanly when man recognizes her equal individuality and woman dares assume the high prerogatives which this recognition involves.

THE reverend Doctor Withrow, of Park Street church, Boston, has received and accepted a call to the third Presbyterian church in this city. His famous and extremely orthodox sermon at Des Moines, probably had nothing to do with this call, as it was extended first some months ago. But it may have made the Boston people a little more willing to part with him—to send him out to the heathen of Chicago.

AT a recent meeting of the "Iowa Woman's Suffrage Convention" they resolved to ask for the ballot, not as "a privilege or experiment", but as "a right". On that platform will their cause eventually triumph. Not the expedient but the true is that which commands even the popular vote when it is understood. At this meeting a novel method of missionary work was suggested, which may be of interest to our Post-Office Mission workers, viz.: "The wrapping up of suffrage tracts in dry goods parcels at the stores." We believe the Unitarian literature that first attracted the attention of the heroic missionary A.

H. Courant were some tracts found upon the counter of a drug store in this city kept by a brother of James Freeman Clarke, many years ago.

GEORGE W. CUTTER, pastor of the Unitarian church at Buffalo, has recently been preaching on Christian Unity. He thinks that charitable activities and practical reforms are the forces that are rapidly bringing the churches together. His conception of the church of the future is as follows:

The church of the future, friends, will consist of those who love God and love Christ and love each other and desire to become purer and better. This union of souls may not be "sound in the faith"; may have a very imperfect organization; may have no connection with popes, cardinals or even bishops; may have no theory about the origin of evil; and may not have precisely the right form of baptism or of communion; but it will have this—that it is honestly trying to do God's will, according to the example of Christ, and does mean to make the world purer and wiser and better.

WE clip from the *International Record of Charities and Reforms* the following suggestive contribution to the literature of symbolics:

The Egyptian hieroglyphic of charity is very striking—a naked child, with a heart in his hand, giving honey to a wingless bee. A child, humble and meek. With a heart in his hand, because the heart and hand of a charitable man must go together; he must be a cheerful giver. Giving honey to a bee, not to a drone. To a bee without wings; help such as would work, but can not.

ARCHBISHOP WALSH, of Dublin, recently refused to take the oath upon a Protestant Testament, on the grounds that he did not believe in it, and his testimony was taken unsworn, but still, in the boasted free America, our attention has recently been called to a public school teacher who insisted on a Catholic child conforming to her ritual, the reading of the Protestant Bible and the repeating of the Lord's Prayer, as the introduction to the day's work. Has not the Catholic child in the American public schools rights in this direction as well as the Catholic Bishop in a Dublin Court?

THE *Christian Union* for October 21 has this in its Chicago correspondence:

The Unitarians have just held their annual gathering. They met in the new "All Souls'" building on Oakwood boulevard, and a part of their duties was the dedication of this house to ethical religion. The dedicatory service was unique and striking; all the more so from the fact that the Rev. J. L. Jones, the pastor, favored the propositions brought forward in the Western Association of Unitarians to expunge the name of God from its Articles of Union.

How many mistakes in a single paragraph! Mr. Jones's church was *not* dedicated to "Ethical religion" except as the Christian religion is ethical. It was before the Western Conference and *not* before the Western Association that propositions were brought that have caused so much trouble. And the Western Conference has no "articles of union"; and no attempt was made to "expunge the name of God" from anything. And so we might go on. But stop! Let us rather hold up this paragraph as a mirror and for once try, really try, to see ourselves as others see us. This writer did not mean to be unfair nor to misrepresent us. The simple truth is, we have been disputing among ourselves over points too fine, too nearly microscopic for out-

siders to understand, and we alone are to blame (or the majority at Cincinnati) if for the next twenty years some people sincerely think Unitarians are atheists. U.

REV. CHARLES A. ALLEN, of New Orleans, writes, correcting the above mentioned mistakes, a very clear and wise letter, which we are glad to see in the *Christian Union* of November 11. But does he not perhaps speak his wish rather than state the exact facts in this sentence, "The Western Unitarian Association * * * sustained by all the leading Unitarian churches in the west and affiliated with the American Unitarian Association and with the National Conference" * * * ? U.

THE "Social Science Club of Kansas" is a woman's organization, recently rallied 380 strong at Emporia. Mrs. Annie L. Diggs, of Lawrence, of our UNITY circle, responded to the welcome. In her excellent speech she said :

The most disheartening and unlikable people in the whole world are the cynical "Oh-what's-the-use" sort of people. Their pessimism is always cold-watering everything.

Later in the address occurs this Emerson-like statement of the gospel, that is enforced alike by science and religion :

The real test of culture is the ability to comprehend the unity of nature; to trace the relation between things apparently remote from each other; to understand how everything, each act, each event, each individual is related to every other act, every other event and every other individual. Comprehending this great interaction, this vast interdependence, no one will look upon life flippantly, neither drearily nor hopelessly.

TO PREVENT another misapprehension, to prevent repeated misapprehensions, a different policy should be inaugurated from that manifested in Mr. Gannett's article in the last number of UNITY. The editors of the *Unitarian* urged that it is right to demand of the Western Conference a clear expression of its purpose *because* it is a body with executive functions, receiving and expending money for missionary work, etc. W. C. G. replies that the Conference has never given anything to any church, and has never printed a tract, and has, indeed, only a "wee money bag". But the principle is the same for all that. The Western Conference, so far as it does anything, works to establish Unitarian, Christian, churches. If it had not done so, and if it had not been *known* to be doing that work, it *never* would have received any money to speak of. The real reason for not saying at Cincinnati what Mr. Sunderland wished us to say, was that there was no necessity, no very good reason for saying it, and it was thought that there was danger that it might be used some time to exclude somebody from our fellowship. The *Congregational* idea was influential in the Cincinnati meeting, the idea that a Conference should not try to express itself upon any matter of faith, but should leave that wholly to the individual churches. And to express a purpose necessarily implying a definite belief seemed, in spite of all Mr. Sunderland's protests and explanations, the same thing as legislating in regard to creed. The editors of the *Unitarian* have no need to exert themselves to strip the Western Conference of "executive functions". The Cincinnati resolution stripped it sufficiently. The common sense and the common economical benevolence of Unitarians in the west may be trusted to direct their money into the channels in which they wish it to go. No danger but the Western Conference will have to explain itself, its purpose, its faith, and its hopes with sufficient clearness to satisfy everybody before its wee money bag even ceases to grow lighter. U.

It is said there is an exception to every rule, but this is false. When the rule is rightly stated there is no exception.

THE NEW CHIVALRY.

Wherever three or four are gathered together in any relation of life whatever, there is almost sure to be a "little one" with reference to the others,—one not so bright as they, not so winsome, not so able to hold his own. When but two meet, one is apt to be a little, the other a big one. And though to change the circumstances of the meeting is quite possibly to exchange the sizes, so that the little one becomes the big, and the big one little, yet that still shows that two equals seldom meet. We can hardly talk five minutes on any subject touching life without finding it fall in our way to say something that may hurt and something that may help or please; and those whom all like best largely win their love by this one secret, uniformly they avoid the hurt and achieve the kindness, either being possible.

For instance, in company—Boys, dance with some of those girls who have been sitting on the sofa! Do it as a cup-offering of cold water, for no more selfish reason. But then you do not know what grace it will give you in their eyes and in the eyes of all who enjoy true gentlemanliness. I knew one rare in character and mind and popularity who lingers doubly heroed in the memory of friends. They said of him: "He died in the war, and he danced with the girls whom the others did not dance with." And girls, when you are dissecting the young men in the party's after-talk, and some leave very little of one who is rather stupid, stand up for him like an unseen sister, if you know him to be pure and manly! If you belong to the surgeon class of women, the fact probably comes out in your manner to himself, for you are one who is apt to miss the opportunity of giving the cup of water. Did you ever read what happened to get published under the title of "A Nice Girl's Rules", rules made by a girl for herself when she went into company? They were five: "To give away more than I spend on myself. To do all I can for everyone at home first, before I go to walk or to parties. At a ball to make one forlorn girl happy, and introduce her to some pleasant gentleman, and to do this at *every* party. To draw other people out without trying to shine myself. As soon as I feel that I am talking or acting in such a way that I should hesitate from shame to *pray* at that moment, to leave the room."

Again, with the old, the conservative, the fixed, there is constant opportunity to render service by the mere tone of the voice and the deference of the address. Don't they know they are old? Don't they often feel the fact of their conservatism helplessly, and, therefore, far more painfully than any one with whom it chances to interfere? Don't they suspect over well that life is on the wane, and that the yellow leaf shows in their talk as they know it is showing in their face?

Be a knight, be a lady, of the New Chivalry! Our words mount high—from courtesy to courtliness, from courtliness to chivalry. The essence of chivalry is *to look out for the little ones*. We often talk of it as if it were a reverence due peculiarly to woman; and some fear that should women enjoy political equality with men, chivalry would disappear. It would rather grow than disappear, even if that were all it meant,—reverence of man for woman, for it is a deepening reverence, deeper far than the mediæval sentiment that underlies and prompts our modern movement in behalf of woman's rights, and that which begins in a deepening feeling is not likely to endanger the expression of the feeling.

But chivalry means far more than reverence of man for woman. It means reverence of strength for weakness wheresoever found. Men often need more of it *from* a woman than they can possibly give *to* her. Chivalry is that in me to which every one whom I have power to injure can appeal in virtue of that fact with the unspoken plea, "You must use your power to bless!" Wherever a child can be helped, wherever a stranger can be guided, or a friend who is shy be set at ease, wherever a weak brother can be saved from falling and its shame, wherever an old man's step can be

made easy, wherever a servant's position can be dignified in his eyes,—is the chance for chivalry to show itself. I do not recognize a different feeling in the one case from that which moves me in the other. The white-haired man, the tired errand boy, the servant girl with the heavy burden, make the same kind of demand upon me; and all of them make more demand than the lady whose very silk will make people enough look out for *her*. They all challenge my chivalry, that is, my sense, not of generosity, but of *obligation* to help, just because I can give the help and here is one who needs it. *Noblesse oblige!*

And because we already see the kingdom come in rare souls here and there, we may look forward to the time when chivalry shall have in common parlance this broadened meaning; when to the employee in the store, to the poor in the shanty, to the servant in the kitchen one will feel more honor-bound to be thoughtfully attentive, so far as rights and feelings are concerned, than to any others in the circle of our friends.

And yet it takes so little to make us in humbler station or of humbler powers bless those who are above us, so little to make those poorer than ourselves in any way bless us. Not money, not gifts, but simple evidence of respect for the station and those in it, of fellow-sympathy in their wants and their anxieties, of appreciation of their difficulties—a pleasant, cheering, equalizing word—will be a very Jesus-cup of cold water to many a rough-faced man and slovenly dressed woman in the forlorn districts of our city. When happiness can be manufactured so cheaply and sells so high and is always wanted in the market, it seems a pity that more do not set up in the business.

Even our dumb animals appeal for "chivalry". They, too, are *persons*; they are "members" of our household. "Treat a cow as if she were a lady" is the inscription over the barn door of one of our great Wisconsin dairymen. "*My dog*", "*My horse*", I say; but that dog belongs first to himself before he belongs to me; even his body thus, and his soul is all his own. "Show me a bill of sale from the Almighty!" said the Vermont judge to the slave-hunter claiming his "property". Our creature's due is something behind mercy—justice. It has *rights*. To become the "owner" of an animal is to enter into a contract with a fellow-creature—a very "little one"—and at once the Golden Rule and the laws of ethics begin to apply. And surely the census of these "little ones" will soon include the birds. Millions of them have been slain each year of late simply to—deck our sister's hat! But the mother-heart of England and America is at last beginning to remember that every soft breast, every shining wing worn on a hat *means* that some mother or father heart—a tiny heart, but capable of loving and toiling for its brood—has been pierced through just to set the decoration there. And this is the nineteenth century of the Christ-love! Will *you* not join that Total Abstinence society, whose pledge for women is, "No mere ornament of mine shall cost a life"; whose pledge for men is, "No mere *sport* of mine shall cost a life, no death shall make my holiday."

W. C. G.

Contributed Articles.

THE BREAD OF HEAVEN.

A THANKSGIVING HYMN.

Forever feed us, Lord our God,
With heavenly bread from out thy store,
On earthly bread we feed, we feast,
But yet we hunger evermore.

No earthly good can satisfy;
The world with all its treasure palls
Upon the soul, and loudly still
For greater, higher food it calls.

Thy love we crave, O Father, God,
Thy heavenly bread from endless store,
Feed us with thy unfailing love,
And we shall hunger nevermore.

If thou withdraw thy bounteous hand,
Nor give thy portion day by day,
We quickly perish, Lord our God,
No hand but thine our steps can stay.

Thy love that never faints or fails,
However far our footsteps stray,
Thy help, support, and tenderness,
Be ours forever, Lord, we pray.

HATTIE TYNG GRISWOLD.

FRUIT AND FLOWER MISSION.

A SORT OF MINISTRY AT LARGE.

This is the name of an enterprise started in this city a few months ago, which bids fair to be a very popular and a very useful institution. Nothing of the kind had ever been attempted in the city before, and no one could be found to think there was any need of it. But one of the pastors believed such a charity needed, and went to work empty-handed and alone; and now, after three months' useful and enthusiastic life, it has proved itself a seed in good soil, full of good elements and with a growing and a widening future. The pastor took two weeks of his vacation to work up the mission, his family having already gone down to the Maine coast to summer. And this is how it was brought about: A day was spent in visiting the institutions of public charity, hospital, almshouse, children's home, and a careful inspection made of everything pertaining to the care and needs of the inmates. It was noticed that in no room or ward was there a flower, a plant, fruit, a book or paper. Three articles were written for the *Daily News*, the best city paper, one detailing an account of the visit, and recommending a "Flower Mission" in the city to be started by some church or churches or individuals; another telling of the needs and advantages of a "Day Nursery", now being organized, and the third showing the necessity for a "Society for the Prevention of Cruelty to Children", also soon to be started. The general effect aimed at was to stir up the citizens to see how little was done and how much was needed in the line of charities in our busy city of 60,000 people.

A meeting was called inviting all ladies interested in the starting of a "Flower Mission" to meet in the Unitarian vestry to talk over the matter, and if thought best to organize. Seven persons were present, including one gentleman, and representing four churches. Every one believed it possible to organize and sustain such a mission. Arrangements were made for flowers to be carried each week for four weeks to these institutions, and the ladies carried out the programme. Vacation over, September 8 came the adjourned meeting with six present; nothing daunted, the meeting was adjourned to the next week, and a call made through the papers for ladies to send in flowers, and to come and arrange them for distribution. Thirty came, representing some ten churches, bringing flowers which were made up into 129 lovely bouquets, one for every ward in the hospital, one for every child in the home and enough for several rooms in the almshouse. Carriages were in readiness to bear these blossoms to their destination, and ladies were there ready to do the work. But before this was done a meeting was held for organization, and a constitution previously prepared was adopted. The gentleman starting it was made president, and all the rest of the officers were ladies. And so we have met ever since weekly for two hours, to repeat the service, only we enlarged the society to include fruit as well as flowers, and after that clothing, and by and by rides for invalids, and then a literature committee to gather magazines, books and papers to be distributed wherever needed, and boxes

are to be put up to receive papers for the hospital. But still larger the work opened. We called for the names of the sick and needy and aged, and other people whom our benefactions could bless, and now we have quite a parish, a score or more of families and individuals under our care, and new ones coming all the time. Every case has thus far been most worthy. In the meantime, Charleston was shaken with an earthquake, and the people were out of business and the winter coming on, and a call for clothing gave us large quantities, which were packed up and sent to the trembling, shaky city; then Eastport was burnt up, and another call was made, and still more clothing was packed and sent; besides, money was obtained and forwarded. Many of the families are connected with churches which care for them in some respects, and so we supplement kindness, flowers and personal calls. Not a few found themselves forgotten by their pastors and churches—the aged, invalids and poor people.

The executive committee, one from each of the churches, are all the time trying to learn of people needing help, sympathy and anything else; reports are made at every meeting, by distributors of the previous week, and different members have often much to report of their charities, and so we have accurate account kept of the names and places of residences; and as soon as a sick person gets well the name is dropped, unless it be an old person, or one needing special and continued attention. Then it is recommended that certain ladies visit certain homes, and do certain duties called for. For example, at our meeting yesterday, among the reports and things done was the carrying clothing to a sick man, the sending of meat from the market, also beef-tea prepared and medicine. To a woman needy was carried a warm cloak, and clothes for two children, a girl and a boy; these garments were piled up in the vestry, and such ones as are at any time needed are selected. Another sick man was supplied by the doctor's orders with brandy for fever—that seemed a bit out of our line, and yet I think it was all right, under the circumstances. The visitor also went about and collected bedding, and carried it there—two miles away from her home, and sent food besides. An invalid for thirty years was remembered with a bouquet; a colored woman, also, who was old and sick; a blind woman was visited and a bouquet very fragrant was carried, and the visitor staid and had a long talk with her, and she was so grateful—not a poor person, but blind and so needing sympathy. By and by readers are to go in and read an hour a day to such people; young ladies, giddy and gay, but made happy and better by the service. On Saturday afternoon I called on three old ladies—one eighty-three, and having lived in one block thirty years; she was very lame, and had never seen our beautiful post-office, but a few steps away, until the week before, a lady having taken her out to ride. She was well called upon by members of her own church; but I was asked, also, to call, and it was delightful to spend an hour with her. Then I called to see another lady seventy-six years old, who had had a very bad sore on her ankle for fifteen years. Her minister hadn't found out where she lived. She wanted me to pray with her. I said, O yes, and I knelt down with her in the little attic, 10x12, perhaps, and there was a grand-daughter present rocking her boy in the cradle, a woman was mixing bread at the table, and a lady just called; but I made my prayer in the midst of it all; and the poor old lady's eyes were wet, and I said a few cheery words, patted the baby, shook hands with all, promised to send a roll of old linen for the sore foot, and left the attic to visit another invalid this same person told me of. She was obliged to sit in a wheel-chair all day long. Her church and pastor had somehow for two years lost the run of her. She was not poor, and she was very intelligent, and I spent half an hour, took her name and door-number, and the next week a bouquet was sent to her, and weekly since. All these families received us gladly, and it is one of our principles to carry flowers to the sick, rich or poor, and to call anywhere we can learn that good can be

done. Here is another act of kindness. A young lady, whose folks are very rich, voluntarily took her carriage, went up to the hospital and carried a poor, lame boy out to ride for an hour or two, talked with him, made him happy by gifts of papers and flowers, and a sweet good-night. She was no member of a church, but a Christian in that, in every drop of blood. And I know she enjoys this work. And many of our best workers are ladies with their hundreds of thousands, and are in the best society. Congressman Davis's wife is vice-president of the mission, and she will carry bundles of clothes in her arms to poor families. When our reports are made, I often see tears drop down the cheeks of ladies listening; and I never more felt like being a Methodist, and shouting amen; or rather, it is a quiet, tender feeling that steals over me. But I cannot say more now. Is this proper church work? Is it in the line of aristocratic church service? Fifteen such churches are heart and soul engaged in this work, and they meet in the Unitarian church as headquarters, and all think it the very place.

A. JUDSON RICH.

FALL RIVER, MASS.

THE PASTOR.

His words ring out the old truths new,
And rouse the soul like clarion call
To dare to its own self be true,
To climb stern Duty's mountain wall.

Anon, the tenderest chords resound,
And Love that rims the worlds is sung,
That smiles in gems,—with God hath found
In moon and zodiac a tongue.

And so our hearts with thanks brim o'er:
For vision clear, for spirit food,
For strengthened will, for mental store
Our days are psalms of gratitude.

The seed he sows, soul plants to rear,
Are hid with God in heart and mind;
The harvest may not greet him here,
Its garnered sheaves he'll somewhere find.

A. H. F.

RELIGIOUS REALITY AND IRRELIGIOUS FICTION.

It may be that Unitarianism is on the point of inter-necine conflict. It may be that a definition is to be tested. But I can hardly conceive that men need wisely on either side be concerned for the immortality of a name. The bone is bared, once we fight for it. As we enter with zeal into a useless contest, questions of point suggest themselves. Because we too much fear our name we too much adore another. The lover of good is not partial. He seeks substance. He puts his faith in things. Though another miscalled his mistress, her virtues would still shine for him. Was Buddha taxed in soul to name himself? Did Jesus pin a titled philosophy upon the door of the new church? Had Columbus any care for your decorations provided you recognized his discoveries? The purest souls were always farthest removed from lexicographical anxiety. We made our voyages for *spirit*, not *word*. Even in the markets the essential animus is asserted. No pretense may hide the absence of the fabric; neither may any pretense hide its presence. Shall we allow custom to pay us hush money? If Emerson stood right in thought, God were on his side though every word were misplaced. I sometimes feel that when men tremble before the threatened loss of a dear appellative, they have already loosened hold upon the eternal verities. John Brown never feared hard names and was never seduced by soft pleadings. Ahead was the *work*; he drove to *that*, while the world theorized. Today, where are all pretty theses in face of the fact he enforced?

The ground under our feet is magically gifted. Though it utter no word, it still enforces its lesson. Man might well be as silently potential. The heat of argument generates no equal power. Back of all anti-slavery artillery was the *man*, broad based in truth. A greater than Luther conspired for the interest of free thought in Europe. How nobly Schiller held himself above title worship! And when Goethe confessed himself part Grecian and part Christian, he stood witness to the noblest idealism. Our Samuel Johnson calmly and finely says: "It is indeed the truth of all time, and deep as human experience, that he who holds fast to moral realities is at one with the eternally real itself. One may disclaim all knowledge of God, yet his adherence to these shall preserve the loyalty which is absolute trust and faith, and possess the substance of freedom and truth. Is it not plain that deity may be verbally and intellectually disavowed, simply because too intimate and familiar to be outwardly observed; because, in fact, no other than the seer's very eye itself, by which he sees?" And all that lies historically valuable in the past has reference to the thought of performance. Expression rather than announcement makes life majestic. Rossi complained of our play bills, that they got away from the man in order to noisily boast a monstrosity. "Like the beautiful flower", says Buddha, "full of color, but without scent, are the fine but fruitless words of him who does not act accordingly." Men are wont to remark that "words are indexes to things". I am at end forced to think the rule best reversed. All nobility resolves itself at last into voicelessness. A fact is its own truest spokesman. A religion cannot be compressed into a word. Some men fight for denominational names so roundly as to make us suspicious of their judgment of "the values". The future faiths must more and more disregard factitious calls. The genius of the Unitarian name has few ultimate charms. Let it have its free way. If it must go to the limbo of departed shows, men lose little so long as the substantial truths that at one time pulsed it with warm blood remain. It is to be remembered that interpretation is of time, while verity is eternal. The best word to-day is the worst to-morrow. Paul's teachings will outlast Paul, and Emerson may long stir the sea after men have forgotten that he lived. "Kind hearts are more than coronets"—human nature than our best spelling of its aspirations. "A man lives by believing something; not by debating and arguing about many things." The time calls for workers—for the priceless silent souls who do the eternal behests and question not. And more than that—justice can no longer wear masks, nor the mere names of wisdom and beauty pass for substantial facts. Palace and hut enter this democracy on equal terms. However easily and naturally Jesus and Buddha and the brother and sister souls nearest of kin to them may take place in the circle, it is beginning to be seen that in the mere echo of their dignities no other person can pass. And in this recognition lies the promise of the nobler individualities now in the making—of the races destined to prove that they are Christians and Buddhists in that splendid sense which comprehends the drinking in of the spiritual significance of all inspirational natures. We should abandon no vantage ground.

Long has man travailed for this consummation that seems so near. Masterly is the song that bases itself upon a deed, but more sublime still is the heart that breaks forth into no vaunt over its possessions. Whoso plants himself upon a life can withstand all jars of circumstance. I distrust myself when I place dependence upon a title. In the modern confusion of distinctions in the church, the sentiment of justice displays effulgence as never before. How paltry are our battles, then, in behalf of word and book! The "still, small voice" is the voiceless; the emblem of the noble cannot be comprehended in a boast.

HORACE L. TRAUBEL.

DEN, New Jersey.

NIGHT WATCHES.

Night! And weary ones may sleep.
On my soul the cosmos breaks!
Through my life its motives leap.
With potential touch it makes
Full of song the silent air,
Full of light the dark hours' flight;
Makes the gruesome shades seem fair
In the watches of the night.

Leaning from my casement here:
On my cheek the downy wings
Of the dewy atmosphere;
In my brain the myriad things
Called up by the spirit's mood—
Mingled all with cool delight,
Born of thoughtful solitude
In the watches of the night:

Starlight beams with lofty love!
On Æolian lips resound
Sacred joy from heights above,
Solemn praise from depths profound!
Music needs no sense to hear;
Beauty pleads no mortal sight;
One all-powerful seemeth near
In the watches of the night!

EDWARD LIPPITT FALES.

INDEX FINGERS.

The beauty of the world, wide and lavishly spread on every hand,—sea, sky, forest, prairie, river, brook, way-side flower,—the manifest beauty and glory of the world should be so *revealed* to the growing child that he will learn to love it, and through all his life find in it strength and rest, and help, and courage. Something of his birth-right of unmeasured might will flow into him thus with every breath.

And so of every incident in life,—each day's events, each day's trial, each day's struggle and sorrow. For all these are *index fingers*, which, observed and followed aright, lead onward and upward to peace, and to beauty of character, to strength, and to perfection.

I should not fear for any youth or maiden thrown into city streets; or far from home, in whose soul was a thirst for science, for beauty, for the high inspirations of the soul, as revealed in the page of research and philosophy, as revealed in the *open* page of star-lit heaven and pebble by the road.

JAMES H. WEST.

Correspondence.

THE SAN FRANCISCO CONFERENCE.

DEAR UNITY:—The second annual session of the Pacific Coast Conference of Unitarian and other Christian churches has just closed its four days' meetings, after a most successful and stimulating gathering, and the feast of reason and flow of soul has begun to disperse itself through this city and Oakland, and to spread over the coast, by its homeward returning delegates.

The conference opened Sunday, Nov. 7, with a strong sermon by Dr. Fay, of Los Angeles, followed in the evening by a noble paper from Prof. Le Conte, of the University of California, on "The Relation of Evolution to Religious Thought",—Evolution in religion, as in science, putting solid ground under our feet. Monday the conference organized for business, with committees appointed, from which came later, among other resolutions, the adoption of a constitution, the preamble to which simply states the object to be to promote the religious life and mutual sympathy of the societies which unite in it, the raising of funds, and in other ways to further missionary and reform

work. The A. U. A. Secretary, missionary to the Pacific Coast, made a hopeful report on the situation, which he had personally taken in from San Diego to Spokane Falls, W. T., in the past nine months. Though in organized numbers there is yet but a small showing, Mr. Wendte found on every side evidence that there is a call for strong and consecrated men to take in hand the multitudes of intelligent unchurched liberal people, and unify them into working religious bodies. Mr. Cronyn, of San Diego, in his "Thirteen Years in the Unitarian Ministry in California", showed how strong was the materialism yet of this coast, but also pointed out the hopeful social and moral reconstruction going on, with new elements coming in, which is to bring the finer and more spiritual civilization of a magnificent empire here. But there was hard work ahead yet. Mr. Jackson's essay on "The Old Faith and the New" was a trumpet note keyed to an "infinite and absolutely governed universe and an immanent God", with such sentences as this: "Shall we point men to Christ? No, a hundred times no! You must be Christ to them." The essay of Mr. Charles A. Murdock on "Laissez Faire and Labor" did such rounded and noble justice to the theme that its printing in full was universally called for. Judge Luce told us of the suppression of vice by law, and Rev. S. Goodenough, of the Universalist church of Oakland, showed the augustness of the law of change. From the changeless God comes the universal upward evolution of less to more, of worse to better. Rev. George H. Greer, on "Our Missionary Opportunity", struck the most practical and approved key-note of the conference—timely and prophetic as was everything read or said during its sessions. He considered that the era of new missionary work in connection with Unitarianism is at hand. "Utopian" is ever the intimidating word flung at reformers. "We have nothing to do with Utopia; we have to do the work."

"As a denomination, we seem now to be rising to appeal from earth to heaven, from man to God. Going forth with new and deeper consecration, it may again be found true that the stone which the builders rejected has become the head of the corner. Leadership in a religious reformation more far-reaching than any since the Christian era is our task; it will require a high order of faith, zeal, loyalty to truth, and unselfish consecration to God and man."

Rev. T. L. Eliot read a strong and most timely paper upon "The Gambling Spirit", which gave new insight into this little understood or studied, but most profoundly and morally destructive "sin of wanting something for nothing"—as Dr. Stebbins characterized it—and which permeates even respectable society here to an alarming extent.

UNITY's limited space makes it impossible to epitomize, even in brief, all the papers read and the good things said. All were imbued with a large spirit, like the mind and heart of Dr. Stebbins, who was the senior and beneficent father of us all throughout the conference. It is enough to say that the essays and addresses were a reaching toward the absolute faith, nothing short of which can ever again feed the religious hunger of men.

During the conference Rev. C. P. Massey, of Sacramento, and Frederick K. Gillette, of the Meadville class of '83, were ordained to the Unitarian ministry, and Rev. J. W. Spriggs, of Salem, Oregon, late a minister of the Christian denomination, who had told us the interesting story of his self-evolution "From Orthodoxy to the Liberal Faith", received the right hand of fellowship.

With a love feast in the parlors of the church—a foretaste of the Kingdom such as they only can know who are admitted to the Unitarian heaven—the conference closed a session that cannot fail to have increased the understanding and sympathy, and advanced the cause of the, as yet, isolated and widely scattered few in these vast Pacific states who are working to bring in a religion and a civilization that shall justify the noble foundation work of the martyr whose brilliant fame not California or the Pacific Coast alone, but the nation, names and keeps—Thomas Starr King.

SAN FRANCISCO, November 12.

F. K. G.

LEGAL AND OTHER PENALTY.

EDITOR OF UNITY:—May I again say a word to H. D. C. on the question mooted by him in your columns some time ago and renewed last week?

The machinery of our criminal law includes judge, jury, prosecuting attorney, and attorney for the defense. The method seems to be that the case is to be stated by the attorneys pro and con. The judge impartially tones down the statements and pronounces on questions of law, the jury on questions of fact; the penalty is the result of the whole process. An attorney for the defense is so necessary a part of the machinery that when the accused has not retained, the court appoints one, who may not refuse the duty, and who is paid by the county or state. I speak as one of the laity, but I believe such are the facts. Now even if the lawyer for the defense knows his client is guilty, there are or may be mitigating circumstances which he must present to the best advantage, that the guilty one may have justice.

So far from there being any blame to the lawyer, I hardly see how a lawyer who is governed by the principle of honor, which, as Ruskin so well shows us, is to the learned and military professions the source of their deserved respect over us who are in trade or mechanical pursuits, can refuse to defend an accused person who asks his aid, except on the plea that his docket is full.

The difference between such defense and the sharp practice and chicanery of the professional criminal lawyer who will buy juries, browbeat and intimidate witnesses, and seek in the pettiest technicalities to procrastinate and defeat justice, is, I think, radical.

I agree with H. D. C., or rather he agrees with me, that the analogy between the lawyer and the physician who seeks to cure disease which is the consequence of debauchery, is not perfect, but far from it. All human penalties are arbitrary and liable to error; but nature's consequences are not arbitrary, nor uncertain. I see no slightest ground in the methods of nature for supposing that physical penalties follow moral crimes. "The wicked flourish like a green bay tree."

Is the moral guilt of the dissipated man with a robust constitution any less than that of his feeble companion in riot? Yet this one fills an early grave while the other may live to a green old age. The intervention of the physician is one of the whole array of physical causes upon which the physical result depends. The orthodox theory of vicarious atonement, on the contrary, is of an arbitrary interference with the natural consequences of a certain course of life, and is rejected by us liberals on that account.

I confess I cannot see the dilemma as stated by H. D. C.

A. GOATHERD.

The Study Table.

The Masque of the Year. By Lily A. Long. Charles H. Kerr & Co., Chicago. 10 cts.

Anything so charmingly fitted to supply a long-felt want as Miss Long's "Masque of the Year", we have not met with for many a day. The author modestly calls it a Medley, but the plan of the "Masque" is distinctly her own, and the connecting links of verse are dainty poems in themselves, which—like all her UNITY poems—have the ring of the true metal; while the quotations from Emerson, Shakespeare, Herrick, etc., fall as naturally into their places as if they had been meant for these niches from the beginning. Reading clubs, Sunday-schools and all societies who wish to prepare, at the slightest possible cost, an entertainment at once entirely new and thoroughly enjoyable, will find in this little pamphlet exactly what they need.

A mere glance through the pages sends a thrill through any one who has ever trod the mimic stage: there is scope for excellent acting in the characters of "Time", the "Hallowe'en Witch", "Queen Mab", and "April Fool". The medley needs for its production only half a dozen "grown-ups" and a few children; it requires no scenery, and the costumes, though picturesque, are easily prepared at home; a single dress-rehearsal is all that is necessary. This fact alone must commend it to any executive-committee-man who has acted as whipper-in for private theatricals.

The music is easily obtained, or, as the author suggests, other music can be readily adapted to the songs and choruses. Still the musical setting by Miss Chapin can hardly be improved upon.

A. W. B.

Genius in Sunshine and Shadow. By Maturin M. Ballou. Boston: Ticknor & Co. Chicago: A. C. McClurg & Co. \$1.50.

This volume, its modest preface states, is a collection of "notes which have grown to these proportions by casual accumulation in the course of other studies and without consecutive purpose". The book would have been greatly enhanced in value by a more careful arrangement and the omission of numerous repetitions. Three times is at least twice too often to remind the average reader that the poet Chatterton was a precocious child. The faulty arrangement is in some measure atoned for by a good index. Mr. Ballou dwells at some length on the disproportion of shadow to sunshine in the lives of the world's great ones, and says: "True genius and true domestic happiness are seldom found under the same roof. . . . The extraordinary development of certain faculties argues diminution in others." That the first statement is sadly true, though not without notable exceptions, no one will deny, but with regard to both it is well to remember that the high-lights in a picture make half the gloom of its shadows. The sorrows of mediocrity go unwritten; and if we could establish a just proportion between the morality and happiness of the dwellers in the valleys and those on the mountain tops of the world of intellect, we think we should find that genius is not such a stalking terror as the writer would have us believe. This is not a book which will add to the reputation of the author of "Edge Tools of Speech", but it will be pleasant and profitable "light reading" for many who lack time and opportunity for more serious investigation. We should have preferred for the book the author's second choice in names, "Library Notes", as more fitting and less fanciful. The mechanical execution is well-nigh perfect.

E. H. W.

The Dome.

CHILD-LORE.

Occasionally we read anecdotes of the bright sayings or droll fancies of children that seem childlike enough to be credible. Many such things, I suppose, go unwritten by those whose duty it should be to keep a record of them, not only to enrich the storehouse of memory, but to add the freshness of these unstudied and natural expressions of thought to the grave and labored reasonings of riper years. Little flashes of wit and genius come and go and are never caught. I have treasured some of these from my own little ones, which a right reserve withholds; but the following is the composition of a dear friend's child, a little boy in the Third church Sunday-school. I must say in explanation of the immortal name selected for "pussy", that his little master had been reading with great admiration "The Child's History of Rome". The following advertisement appeared in the *Chicago Times* sometime in the early spring of this year:

"LOST.—JULIUS CÆSER LOST.—I suppose you have all heard of Julius C. of Rome, and how he was killed by Brutus. But who of you ever heard of a

CAT NAMED JULIUS CÆSER?

Nobody, I suppose. Well, there is one living now, but he is lost. He is gray and black mixed, has sharp, green eyes, and was one year old last March.

If anyone finds him, please bring or send him to No. — street, Chicago, Ill., and accept the reward of \$1.00."

Who can doubt the originality of such authorship?

A. F. B.

TALKING IN THEIR SLEEP.

"You think I am dead,"

The apple-tree said,

"Because I have never a leaf to show—

Because I stoop

And my branches droop,

And the dull gray mosses over me grow!

But I'm all alive in trunk and shoot;

The buds of next May

I fold away—

But I pity the withered grass at my root."

"You think I am dead,"

The quick grass said,

"Because I have parted with stem and blade!

But under the ground

I am safe and sound

With the snow's thick blanket over me laid.

I'm all alive, and ready to shoot,

Should the spring of the year

Come dancing here—

But I pity the flower without branch or root."

"You think I am dead,"

A soft voice said,

"Because not a branch or root I own!

I never have died,

But close I hide

In a plummy seed that the wind has sown.

Patient I wait through the long winter hours;

You will see me again—

I shall laugh at you, then,

Out of the eyes of a hundred flowers!"

—Edith M. Thomas in *St. Nicholas* for November.

A MISSIONARY HORSE.

Speaking of mission work, I must tell you about a new kind I have invented which works like a charm. My sister-in-law had a horse which was a great pet, but, unfortunately, it had been lame for two years, and had cost her perfect sums of money for veterinary surgeons. Finally the horse was pronounced incurable, and condemned to a dose of chloroform. In the midst of the wailing and lamentation, my husband said: "Will you give the horse to me?" No sooner said than done. He took it home and in three weeks it was perfectly cured! Well, we had drawn an elephant in the lottery. It was a big thing, to be sure, but it costs money to feed elephants. At last we hit upon a plan which reconciled our consciences to the expense. I invited different ladies to ride with me every afternoon all summer, those who were ill, or at any rate had no horses at their command. The amount of pleasure and health bestowed in those breezy drives by the salt sea, around our lovely five miles shore road, are not easily estimated, besides the benefit to my own health, which came by the way. I topped off the season by putting on my best gown and inviting my colored washerwoman. A more blissful being than she I have not encountered in this sublunary sphere.

No institution can insure its own purity.

UNITY

AND THE UNIVERSITY.

Editors, Jenkin Lloyd Jones, David Utter, James Vila Blake, William C. Gannett, John C. Learned, Henry M. Simmons, Frederick L. Hosmer; Special Editorial Contributors, John R. Effinger, Charles Douglas, Judson Fisher, Edwin R. Champlin, Horace L. Traubel, H. Tambs Lyche, Celia P. Woolley, Emma Endicott Mearns, Ellen T. Leonard, and others; Office Editor, Charles H. Kerr. The editors assume no responsibility for the opinions expressed by correspondents. Communications must be marked with the real name of the writer, though not necessarily for publication.

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Notes from the Field.

Chicago.—The union teachers' meeting was held, as usual, Monday noon, at 175 Dearborn street, Mr. Blake being leader. He prefaced the reading of the lesson, Isaiah XLII and LIII, by saying that the phrase, Servant of Jehovah, or My servant, is a somewhat difficult one as to its use by this prophet. It means in general Israel, but it sometimes means the whole people, sometimes only the true Israel,—the saving remnant,—possibly only the prophet himself sometimes, and when it has the one meaning, and when another, is not always clear. We must think of this journey of the return from Babylon as a painful one, full of privation, hunger and thirst.

—Unity Church Industrial School has a new departure this week, in a boys' club. Five companies, each to consist of two gentlemen and four ladies, will divide the evenings of the week between them, and have charge of the games, classes, library, etc. Saturday is to be a "show-night". Some kind of bright, lively entertainment will be presented each week. There will be a reading-room for men. Donations of books, papers, etc., are needed, and will be received at the school or in the church vestry.

—The Charity Organization society has made arrangements to keep its central office, at 116 La Salle street, open until 10 P. M. daily and from 1 to 3 P. M. Sunday.

"They are impelled to this step by the frequent complaints of subscribers that they are solicited for alms late in the evening, either on the streets or at their homes; that those so asking, although usually evidently fraudulent, are sometimes doubtfully so, and when listened to, tell touching stories of distress; and that, having nowhere to refer them for investigation at such an hour, it is hard to refuse aid, although knowing well the evil tendency of indiscriminate alms."

"The directors guarantee as in the past, 'To avert actual present suffering from all, not known impostors or professional mendicants, who are willing to accept their advice, and come to the office with a subscriber's ticket before closing hours', and to return a prompt and trustworthy report in every case to the sender if his name is given."

Once more we commend the methods of this society. We hardly know how a soul that is both sensitive to suffering and recognizes the claims of the needy, but also realizes the constant liability of being defrauded and the danger of doing harm in the name of charity, can live in a great city without the help of such a society.

—The following card was distributed in All Souls church of this city last Sunday morning: Sunday evening lectures on the Great Religious Teachers of the World: November 28, 1886, Zoroaster, the Seer of Persia; De-

cember 12, 1886, Buddha, the Light of Asia; December 26, 1886, Confucius, the Chinese Moralist; January 9, 1887, Socrates, the Sage of Greece; January 23, 1887, Moses, the Hebrew Law-giver; February 6, 1887, Jesus, the Founder of Christianity; February 20, 1887, Mohammed, the Prophet of Arabia. The above lectures are to be given by Jenkin Lloyd Jones, in All Souls church, corner Oakwood boulevard and Langley avenue, beginning promptly at 7.30 P. M. The dates are subject to revision. Due announcement of any change will be made through the pulpit and through the public press. Seats are always free in this church. On the Sunday evenings alternating with the lectures announced, Mr. Jones will continue the "Inquiry Meetings" that have already proven profitable to many. At these meetings he will give conversations on current theological and religious topics, and answer such questions as may be presented, either orally or in writing, concerning the rise, history and progress of the Unitarian movement, the faith and practice of its people. Those who are interested in the study of the religious problems and practical duties of the day, and who are asking, "What do Unitarians believe?" are especially invited. Questions may be sent by mail or asked in person at the meetings, or during the week at Mr. Jones's study, 3937 Langley avenue.

Des Moines, Iowa.—The fall meeting of the Iowa Unitarian Association was held at Des Moines, November 10 and 11. The programme was somewhat unique. Instead of listening to papers on subjects of general interest, the Conference confined its attention in a business-like way to the consideration of agencies for spreading Unitarianism. The central thought of the Conference was: How to get Unitarianism preached. Firstly, a larger number of ministers. An address designed for the young men and women of the country, calling their attention to the fundamental tenets of Unitarianism, and to the career which is possible for them in the ministry of that denomination, was read and ordered printed and distributed by the Conference. It is passing strange that the Unitarian denomination has trusted almost solely to Providence and paid no attention to its own powder in this matter of enlarging its ministry. If this address shall be the first of a series directed to the recruiting of our ministerial ranks, it will not be a bad stroke. But more important than this address were the steps taken toward the organization of a society of lay leaders. The Conference seemed to recognize the fact that no religious movement ever had prospered or ever could prosper, or at least spread widely, unless its laity became propagandists. The Methodist circuit-rider, the Catholic monks, and the lowly Christian apostles were cited as striking instances of the power and necessity of an aggressive laity in the establishment of a faith. Each denomination must work out its own methods of employing the laity as propagandists—ours cannot follow in the footsteps of circuit-rider or monk. But a method peculiar to the genius of our denomination lies near at hand. It is to get our cultured, earnest, devout laity to take our excellent printed sermons and service books, and with the help of them conduct genuine religious services in parlor, halls, school-houses, etc. Can this be done? The Conference believed it could. It therefore organized a society of lay leaders by the election of a directory to consist of one member from each congregation in the state and several members for the state at large, these directors to take the lead in devising plans and enlisting recruits for the society. Further, an executive committee of three with a special secretary for the society was chosen, in whose hands the more immediate direction of the society is to rest. This council, as it was called, has already drawn up a somewhat extensive circular stating the

purpose and method of the society, which will, it is hoped, be ready for distribution soon. The plan is ambitious, perhaps it may prove impracticable in some ways, but does it not deserve trial, or discussion at least? As an aid to those who may undertake the work of lay-leadership, to post-office mission secretaries, and to the young men and women who may desire a preliminary course of reading in our faith, the Conference appointed a committee to draw up and publish a popular curriculum of theological studies. Further, there was plainly evident a feeling in the Conference that it is useless for Unitarianism in the west to hope to prosper so long as it is solely dependent upon eastern divinity schools. It was therefore moved that the feasibility of establishing a training school for ministers somewhere in the real west be considered by a special committee. As one speaker said, we must have an indigenous ministry if we are to succeed; and judged by the unventuresome spirit which the graduates of the eastern schools have shown in the past, this remark seems eminently true. The one important lay-propaganda which is already successfully launched—the Post-office Mission—was briefly discussed, but without leading to any new suggestions, save a request to be forwarded to the national committee asking that they take steps to have three new tracts published for use in the mission—one giving the modern critical estimate of the Bible, one a brief history of Unitarianism, and one a statement of the present relation of science to religion. It is greatly to be desired that such tracts as these should be published soon, and that they should be written by our very ablest writers. One other missionary plan was resolved upon that deserves attention. It was found that three ministers, by being released three or four Sundays a year from their own pulpits, could hold fortnightly services for ten months in some place, provided the minister-at-large should also give one Sunday a month to the place. It was therefore resolved that Conference request the churches to release their pastors three Sundays a year for this purpose, and the pastors thereupon planned to carry into effect this method.

—At the last session of the Conference a paper on Unity Clubs was read by Rev. Mary A. Safford, of Sioux City, and the paper seemed to state so strongly and inspiringly the one essential to the success of Unity clubs it was resolved to request its publication in this paper. An important amendment to the constitution of the association was passed, making it a strictly representative body. Not only were the churches given a representation upon the payment of a certain sum into the association treasury, but life and annual members were also given the right to one representative for every five members.

—In accordance with the policy of the association to recognize the Sunday-school, Unity Club, Post-office Mission and Lay-Leaders' Society as special departments of the Conference work, a secretary for each has been appointed. As far as the knowledge of the writer goes, this policy is unique with the Iowa association. In the National and Western Conferences, at least, there is no real functional union between these activities and the Conference proper. In view of the fact that our organization is as yet in its infancy, it is well to consider whether a vital or local union is the wiser in such cases.

—In conjunction with the Conference proper occurred a series of religious meetings under the direction of the Des Moines church, beginning Sunday the 7th and closing Sunday the 14th. Meetings were held every evening of the week except Saturday. These meetings were intended as an experiment in the line of protracted meetings, as held by the other churches, whether under the name of missions or revivals. While the meetings were not so largely attended as was hoped, many believe that the plan is a wise one.

—Mr. Calthrop's able discourses were of much value to these meetings. It is devoutly to be wished that the eastern churches, and the western, too, could realize the good which can be done the cause by having their able pastors sent forth to preach in the new and struggling churches. If the example set by the A. U. A., the Arlington Street and the Syracuse churches in this respect is followed, we shall rejoice.

—The ordination of Ida Hultin to the ministry occurred Wednesday evening. The sermon was preached by Rev. Jenkin L. Jones, and a strong sermon it was. The exercises were in every way impressive and inspiring. Not least impressive and encouraging of them was the formal reception into the church of five members by the newly ordained pastor.

THE SECRETARY.

Topeka, Kan.—The dedication of Unity church, at Topeka, was the occasion of the assembling of the Missouri River Conference for its annual meeting. The dedication service occurred on Tuesday evening, November 16. Rev. C. G. Howland, of Lawrence, read introductory sentences. Rev. John Snyder, of St. Louis, preached the sermon, and addresses were made by Rev. Enoch Powell and others. The beautiful responsive service by minister and people was the same as that used in the dedication of All Souls church, Chicago, and published in UNITY, October 23. Thus the lovely little church received its formal consecration. May it stand as the center of ever-enlarging life and light to its people!

—The Conference began with a devotional meeting on Wednesday morning at 9 o'clock, which was followed by reports of officers and the transaction of business. The afternoon was occupied by papers and discussions of the same. Mr. Howland's paper on "Discouragements and Aids", and Mr. Fisher's on "Practical Religion", drew out interesting discussions. Rev. Grindall Reynolds thought that the growth of Unitarianism had been hindered by the indifference to organization which was felt by its first ministers—Doctor Channing, Doctor Dewey and others, and that since Unitarianism had been more thoroughly organized its growth had been more satisfactory. He thought that in rural New England Unitarian churches were better attended than those of other denominations. Professor Caruth's paper on "The Relation of the Pew to the Pulpit" was witty and wise, in the nature of a wholesome tonic to the ministers present. —After some discussion the following resolutions were adopted, with three dissenting voices:

Resolved, That this Conference recognizes the entire independence of each Unitarian congregation, and claims no ecclesiastical authority whatever. Its relations to the churches represented is advisory only.

Resolved, That this Conference stands for the upbuilding and maintenance of pure Christianity.

Resolved, That in thus declaring plainly the nature of our organization, we do not intend to limit our fellowship, but on the contrary declare that our fellowship is conditional upon no dogmatic test, and we welcome all who are willing to work with us or with them for the establishment of truth, righteousness and love in the world.

The following were also adopted without discussion:

Resolved, That the thanks of this Conference are due to the venerable and Rev. John S. Brown for the faithful manner in which he has conducted his volunteer post-office mission work, and that the secretary of this Conference is instructed to lend him such aid and encouragement as in his judgment seems best; and be it further

Resolved, That this Conference recommend that in case the health and inclination of our good brother allows of his continuance of this good work, that he call upon the different churches of this Conference and other churches and persons for such aid as he may need and reasonably expect.

It was distinctly stated that these resolutions were not intended to put the State Conference out of line with the Western Conference. The following officers were chosen for the year: James Scammon, of Kansas City, president; Sarah Brown, of Lawrence, secretary; Mrs. Kersey Coats, of Kansas City, treas-

urer; Rev. Enoch Powell, missionary. It was voted that the next meeting should be held in Lawrence. In the evening a platform meeting with addresses by Rev. Grindall Reynolds, Rev. John Snyder and Rev. John R. Effinger closed the interesting exercises of the Conference.

Winona, Minn.—As a result of the summer missionary labors of Rev. J. H. Crooker, of Madison, which fanned into flame the few bright sparks of Liberal Christianity in Winona, Minn., the thirty-sixth and inter-state session of the Wisconsin Conference of Unitarian and other independent societies was held at that city, beginning on Wednesday evening, November 10, and closing Sunday evening, November 14. The opening sermon was delivered to an interested congregation at Normal Hall by Rev. Grindall Reynolds, of Boston, secretary of the American Unitarian Association, who also lent his genial presence and gave his sympathizing and encouraging words to the afternoon gathering on Thursday and to the Friday morning business meeting. The exercises on Thursday afternoon were participated in by Revs. Clay MacCauley, Kristofer Janson, and H. M. Simmons, the last of whom gave a characteristic paper on "True Radicalism". The evening sermon by Rev. S. R. Calthrop, on "The Idea of God", led all up to sublime heights of thought. Friday morning was devoted to business.

The following list of officers was elected:

President—Rev. T. B. Forbush, Milwaukee.
First Vice President—Dr. Thorndyke, Milwaukee.
Second Vice President—Rev. Joseph Waite, Janesville.
Secretary—Rev. J. H. Crooker, Madison.
Recording Secretary—Miss Mattie French, Kenosha.
Treasurer—Miss Ella Giles, Madison.
Sec. P. O. Mission—Mrs. Minnie S. Savage, Cooksville.

Local papers gave excellent reports of all the meetings. Other speakers of the occasion were Rev. T. G. Owen, of Arcadia, S. M. Crothers, of St. Paul, Joseph Waite, of Janesville, T. B. Forbush, of Milwaukee, N. C. Earl, of Gilmanton, Oscar Clute, J. H. Crooker, Mary H. Graves—who represented the Women's Western Unitarian Conference—and Miss A. A. Woodward, "Auber Forestier", of Madison. The last named read a paper on "The Church and Music", containing many interesting facts and wise suggestions. The close of the Conference was signalized by the appointment on the part of the Winona people of a committee to make arrangements to secure Unitarian preaching, with Rev. Oscar Clute to supply the pulpit, during the next three months, with hopes of effecting a permanent organization.

If the Winona Conference was, as some one has suggested to me, the first Unitarian Conference ever held in Minnesota, it was certainly a most excellent beginning. The general feeling was, "It is good for us to be here."

M. H. G.

Colorado.—The laying of corner-stones of new Unitarian churches at Greeley and Denver, the installation and ordination of N. S. Hoagland at the former place, and the continued good work of Miss Norris at Ft. Collins, are hopeful indications of vitality in the Mountain state. At the ordination the sermon and prayer were given by Rev. Mr. Cope-land, of Omaha, the charge to the pastor and right hand of fellowship by Enoch Powell, of Topeka, and the charge to the people by Mr. Van Ness, of Denver. There were original hymns by W. P. Tilden and the pastor. The Order of Odd-Fellows assisted in the ceremony of laying the corner-stone both at Greeley and at Denver. At the latter place the address was delivered by Doctor Sewell of the State university. UNITY sends congratulation and words of cheer to our distant workers.

Lawrence, Kan.—Returning from Topeka, the western secretary paid a visit to Brother Howland, at Lawrence, and held counsel with some of the staunch friends of

the Lawrence church. They are in good heart and hope and have a prosperous Unity club. The venerable John S. Brown, former pastor of the church, now past eighty years old, is enthusiastically engaged in Post-office Mission work.

Pittsburgh.—The ordinarily safe and conservative atmosphere of Pittsburgh was recently disturbed by heresy in a meeting of Presbyterian ministers. Rev. Dr. Young thought the gospels of Mark and Luke were not inspired, but written by friends of the apostles. A heresy trial may be the result.

Sioux City, Iowa.—Is prospering under the faithful ministry of Rev. Mary A. Safford. Mr. Effinger spent Sunday, November 7, there, and found a fine congregation, enthusiastic and devoted to its minister. The Sunday-school seemed to be exceptionally alive and interesting.

Announcements.

CHICAGO CALENDAR.

THIRD UNITARIAN CHURCH, corner of Monroe and Laflin streets. Minister, J. V. Blake. Sermon in the morning at 10:45; subject, "Feeling". Lecture at 7:30 evening; subject, "Wonders of Physics". Musical club, Tuesday evening, November 30, at 8 o'clock. Longfellow class, Wednesday evening, December 1.

ALL SOULS CHURCH, corner of Oakwood boulevard and Langley avenue. Pastor, Rev. Jenkin Lloyd Jones. Sunday, November 28, Mr. Jones will preach at 11 A.M. Sunday-school at 9:30 A.M. Sunday evening lecture at 7:30 P.M., to which all are invited. Subject, "Zoroaster, the Seer of Persia". The "Novel" section of the Unity club meets at 8 P.M., promptly, Monday, November 29; subject, the first book of Victor Hugo's "Les Misérables".

CHURCH OF THE MESSIAH, corner of Michigan avenue and Twenty-third street. Pastor, Rev. David Utter. Services at 10:45 A.M. Sunday-school at 12:15. The Study section of the Fraternity meets Friday evening, December 3; subject, "Helen Jackson (H. H.)".

UNITY CHURCH, corner of Dearborn avenue and Walton place. Minister, Rev. T. G. Milsted. Services at 10:45 A.M. On Saturday, December 3, at 3 P.M., an entertainment will be given at the church for the benefit of the Industrial School. Useful and appropriate articles for the season will be for sale. Afternoon tea will be served from four to six and supper from six to half past seven. All friends of the institution are cordially invited to be present.

Hoarseness Promptly Relieved.

The following letter to the proprietors of "Brown's Bronchial Troches" explains itself:

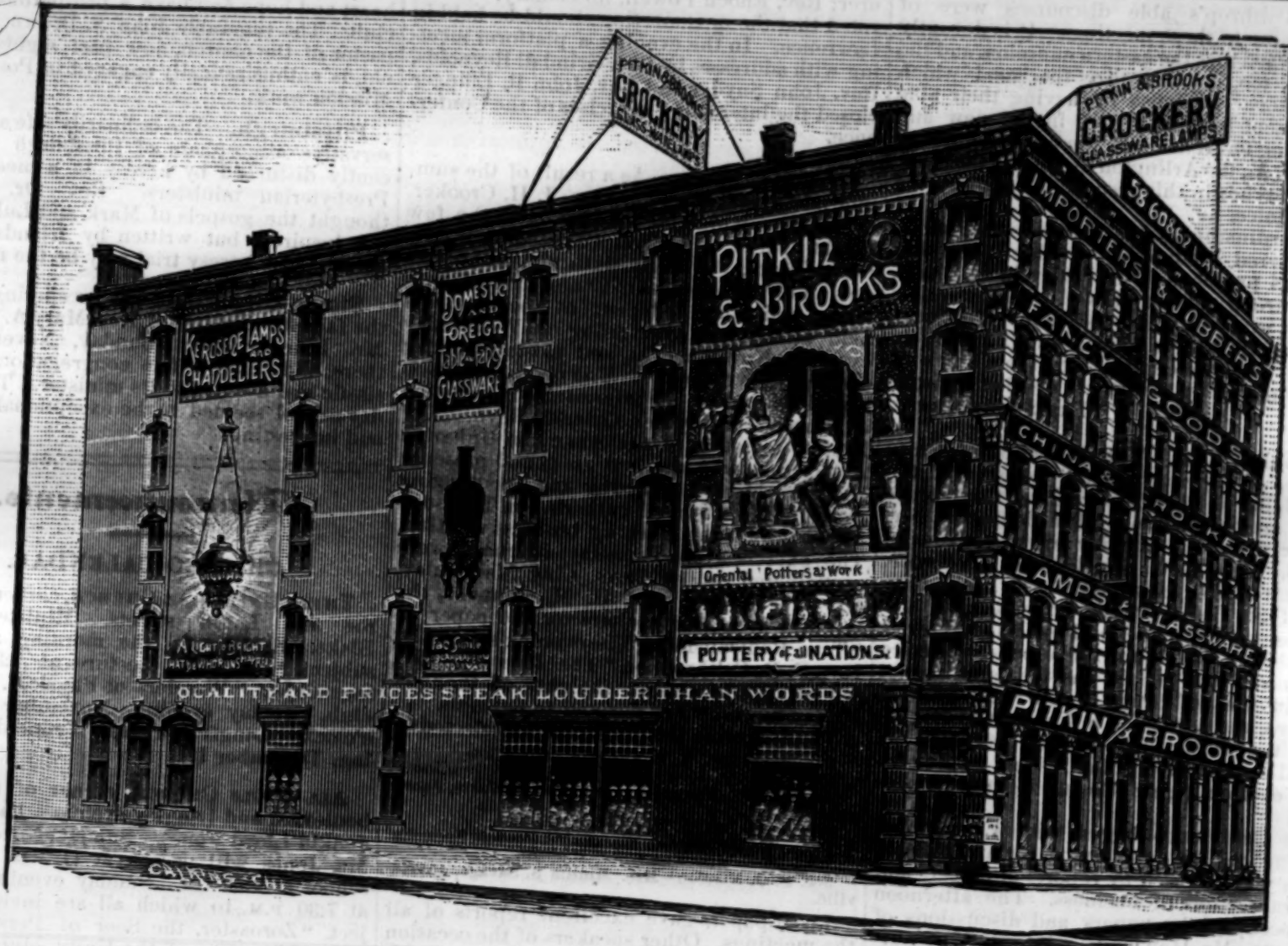
CINCINNATI, OHIO, April 12, 1884.

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